

## Persuasive Techniques in Imam Al-Baqir's (a.s.) Speeches

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### Abstract

Persuasion is an interactive communicative process in which the persuader aims at influencing the beliefs, attitudes, and behaviors of his audience (Jowett and O'Donnell, 2012: 32). As such, there are certain persuasive techniques and strategies employed by the persuader in order to achieve his ultimate goal of gaining his audience's agreement and support. Accordingly, this paper sets itself the task of detecting the persuasive strategies and techniques utilized in Imam Al-Baqir's (a.s.) speeches. More precisely, it aims at elucidating the persuasion configuration of the above mentioned speeches. Consequently, it is hypothesized that (1) the most prevalent persuasive strategy adopted by the Imam is *response changing*, (2) persuasive techniques such as: *alliteration*, *rhetorical questions*, *repetition*, *exaggeration*, *emotive language*, and *metaphor* are frequently utilized by the Imam. To achieve the aim of this study and test its hypotheses, three speeches of Imam Al-Baqir have been chosen for analysis by utilizing the persuasion model developed by the study. Moreover, a statistical method represented by percentage equation has been implemented to demonstrate the findings of the analysis of the data. Results of the analysis verify the above mentioned hypotheses.

**Keywords:** Persuasion, Alliteration, Rhetorical Questions, Repetition, *Emotive Language*, Metaphor

### 1. Introduction

Persuasion is an interactive communicative process in which the persuader aims at influencing the beliefs, attitudes, and behaviors of his audience (Jowett and O'Donnell, 2012: 32). In accordance with its appellative intention persuasive speaking is carefully planned and characterized by the most effective employment of linguistic means possible (Bussmann, 2006: 884).

As such there are certain persuasive techniques and strategies employed by the persuader in order to achieve his ultimate goal of gaining his audience's agreement and support. The aim of this paper is to find out the persuasive strategies and techniques utilized in three speeches of Imam Al-Baqir. To achieve this aim, it is hypothesized that (1) the most prevalent persuasive strategy adopted by the Imam is *response changing*, (2) persuasive techniques such as: *alliteration*, *rhetorical questions*, *repetition*, *exaggeration*, *emotive language*, and *metaphor* are frequently utilized by the Imam.

Thus, the current paper opens with a general theoretical background about persuasion shedding some light on the strategies and techniques that a persuader may use to achieve his aim of gaining his audience's agreement and support. Then we move to the practical side of the paper represented by data analysis. More precisely, two types of analyses have been implemented, namely qualitative and quantitative. Finally, the paper ends with some concluding remarks.

### 2. Theoretical Underpinnings

#### 2.1 Imam Muhammad Al-Baqir

He is Muhammad ibn Ali ibn Hussein ibn Ali. His title is Al-Baqir which means "the splitter of knowledge". He was born at the 1st of Rajab 57 AH in the Holy city of Madinah and died in the 7th of Dhul-Hijjah, 114 AH, after being poisoned by the Ommyad caliph Hisham bin Abd al malik. He was the fifth immaculate Imam after his father Imam Zayn al Abidin. Imam

Al-Baqir was known by friend and foe alike for his knowledge, piety, and virtue. His grandfather the seal of all Prophets had prophesized that this young boy would unlock the chests of knowledge. He would extract priceless treasures for the generations and further the spiritual advancement of humanity. "O Jabir, you will live to see my descendant Muhammad, son of 'Ali, son of Husayn, son of 'Ali... The one who is known in the (original) Torah as 'al-Baqir' (the Splitter of Knowledge). When you see him, deliver to him my greetings of Peace...". These were the words of Prophet Muhammad to the righteous companion Jabir al-Ansari (Web Resource 5).

## 2.2 Persuasion: Strategies and Techniques

Basically, there are three strategies utilized by persuaders in an attempt to influence their audience (Jowett and O'Donnell, 2012: 3-4):

**(1) Response shaping:** It is somehow akin to the process of teaching and learning wherein the persuader is a teacher and the presudee is a student. A persuader attempts to shape the response of an audience by teaching him how to behave and offer positive reinforcement for learning.

**(2) Response reinforcing:** In this strategy, if any member in the audience has positive attitudes toward a subject, the persuader will remind him of those attitudes and stimulate him to feel more strongly by demonstrating his attitudes through specified forms of behavior.

**(3) Response changing:** This strategy represents the most difficult way of persuasion as it involves asking people to change their attitudes, for example to go from a negative position to a positive position or neutral position.

Within these strategies, there are certain techniques often employed by the persuader in an attempt to achieve his ultimate goal, i.e. influencing his audience:

**(1) Rhetorical questions:** They are questions that do not require an answer and are asked for effect only. They engage the audience and encourage them to see things from the persuader's perspective, for instance (Web Resource 1):

- *Do we want our children growing up in a world where they are threatened with violence on every street corner?*

**(2) Repetition:** By repeating letters, words, phrases, and sentence patterns, the persuader can reinforce an argument and ensure that the point of view being made stays in the audience's mind (Ibid.). For example:

- *Now is **the time** to make real promises of democracy. Now is **the time** to rise from the dark and desolate valley of segregation.*

**(3) Simile:** It means one thing is likened to another using (like) or (as). This persuasive technique serves to clarify and enhance an idea or a particular point of view (Web Resource 2). For example:

- *As slow **as** a tortoise.*
- *He ran **like** a rocket.*

**(4) Metaphor:** It refers to an implied comparison in which one thing is described in terms of another without the use of 'as' and 'like' (Ibid.).

- *"Time is the subtle thief of youth".*

**(5) Emotive Language:** It refers to the deliberate use of words that have strong emotional impact on the audience's feelings. It involves the use of words that make people feel sad, angry, upset, sympathetic, or guilty. It is a powerful persuasive technique used by

the persuader to stimulate strong emotional reactions and to manipulate the audience's responses (Ibid.). For example:

- "*Helpless animals are suffering needlessly cruel and painful deaths*" (Web Resource 3).

**(6) Exaggeration** (also **Hyperbole**): This technique involves overstatement, stating the case too strongly, magnifying importance, danger, or effect of some action, event, etc. Exaggeration is used to reinforce a point and to gain attention to it. It attracts the audience's attention through a surprising or extreme claim (Web Resource 2). For example:

- *I will die if he finds out.*

- *This weights ten tones.*

**(7) Evidence:** It refers to the use of statistics, facts, quotes, or statements employed to support a belief, opinion, point of view, or preposition. This technique adds weight to and backs up the persuader's point of view as far as it is objective and irrefutable (Ibid.).

- *Over 61% of Americans are overweight.*

- *Unemployment in Illinois is at 5%.*

**(8) Alliteration:** This technique refers to the use of words that have the same initial consonant sounds, for instance: *Sydney's slippery slid*. It is often used for emphasis to make certain phrases memorable and to attract the attention of the audience (Web Resource 1).

### 3. Data Analysis

#### 3.1 Data Collection and Description

The data of this work is represented by three speeches delivered by Imam Al-Baqir. In the first speech, He is addressing Hisham bin Abd al-Malik. In the second speech, the Imam is talking to a group of people whose hearts were full of hatred towards Imam Ali. Finally, the third speech is addressed to a gathering of people whom the Imam noticed to in a complete state of negligence of their duties towards Allah Almighty.

#### 3.2 Method of Analysis

This paper implements two types of analyses: *qualitative* and *quantitative*. The three speeches are qualitatively analyzed by utilizing the persuasion model developed by the study in **section (2)** above. This model is summarized in **Figure (1)** below. Moreover, a quantitative method represented by percentage equation has been executed to support and demonstrate the findings of the qualitative analysis of the data.

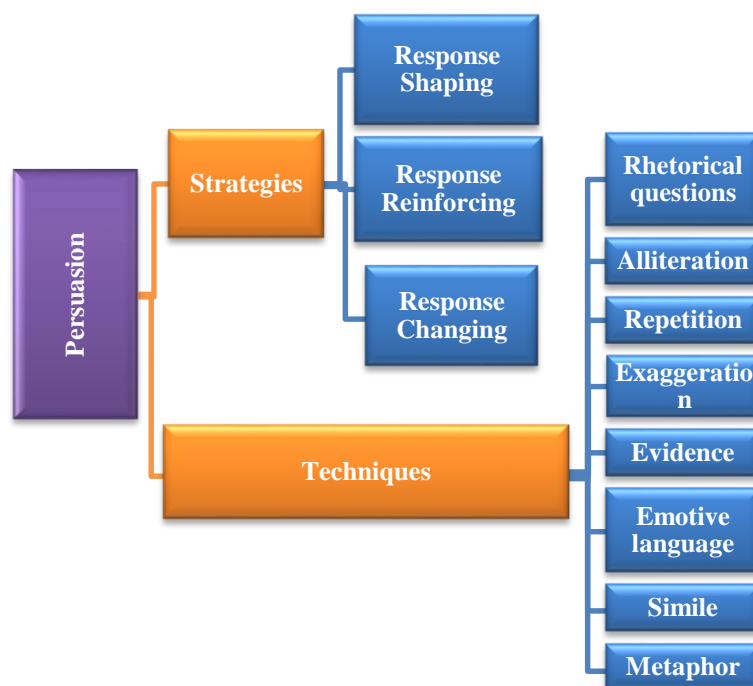


Figure (1) Persuasion model developed by the study

### 3.3 Qualitative Analysis

#### Text (1)

In this text (see appendix 1), Imam Al-Baqir is addressing Hisham bin Abd al-Malik and his followers. Hisham bin Abd al-Malik is the tenth Umayyad caliph who reigned during the time of Imam al-Baqir. Hisham was always fearful of the Imam's extraordinary rank and the people's love towards him. He was continually working to prevent the spread of the spiritual influence of the Imam and his followers (Web Resource 4). Accordingly, Hisham tried his best to underestimate the status of Imam Al-Baqir in specific and the Progeny of Prophet Muhammad in general.

The Imam is following the persuasive strategy of *response changing* because he attempts to change the negative attitude of the people he is addressing. There are many persuasive techniques utilized by the Imam in this text:

#### 1. Rhetorical questions:

این تذهبون؟ Where do you go?  
این یراد بکم؟ Where do they want to (lead) you?

Imam Al-Baqir is using these rhetorical question to engage the audience and to make his addressee (Hisham bin Abd al-Malik) consider the issue he is taking about which is the great status of the progeny of the Prophet and that they will gain at the end because they are patient and pious.

#### 2. Alliteration:

ملك معجل early reign  
ملكاً مؤجلاً later reign  
ملكنا ملك our reign reign

The Imam employs this persuasive technique in order to gain the attention of his addressees and to make his speech memorable.

### 3. Repetition:

early reign ملك مؤجل-

later reign ملك معجل

وليس بعد ملكنا ملك

There is no reign after our reign

لأننا اهل العاقبة و العاقبة للمتقين-

For we are the people of the final result and the final result will be for the pious

The Imam repeats certain words in his speech with the aim of emphasizing his main idea that only those who follow the progeny of Prophet Muhammad are going to have a good end.

### 4. Exaggeration:

ليس بعد ملكنا ملك There will be no reign after our reign.

Imam Al-Baqir implements *exaggeration* in this text in order to reinforce his argument and to emphasize what is being said.

### 5. Evidence:

The Imam recites a verse from the Holy Quran as an evidence for his point of view:

"العاقبة للمتقين" (القصص: 83)

"The good end is for those who guard [against evil]" (Shakir, 1999: 189)

It is generally accepted that the use of evidence in an argument makes it more accurate, credible, and easily understandable. The Imam seems to observe this truism and resorts to verses of the Glorious Quran to convince his audience.

### 6. Emotive language:

The Imam uses some words that aim to make his audience feel guilty "بنا هدى الله اولكم وبنا " بنا هدى الله اولكم وبنا " (With us Allah guided the first of you. With us He will terminate the last of you). He implements these words to stimulate some emotional reaction from his audience.

#### Text (2)

In this text (see appendix 2), the Imam makes a speech in Damascus addressing people whose hearts were full of hatred towards Imam Ali. So the Imam delivers a speech about Imam Ali. He is following the strategy of *response changing* as he is attempting to change their negative views about Imam Ali. To achieve his aim, the Imam uses certain persuasive techniques:

#### 1. Rhetorical Question:

أبصنو رسول الله تستهزؤون؟

Do you mock the brother of Allah's Apostle?

أم بيعسوب الدين تلمزون؟

Do you slander the Commander of religion?

وأي سبيل بعده تسلكون؟

Which of the ways do you follow after him?

وأي حزن بعده تدفعون؟

Which sadness do you pay after him?

The Imam utilizes the persuasive technique of rhetorical questions in an attempt to admonish and reproach some Syrian people who were mocking Imam Ali. He is reminding them of the fact that Imam Ali is the brother of Prophet Muhammad and the true commander of religion. Moreover, without following Imam Ali's teachings and instructions, Muslims will surely lose the right path to Almighty Allah.

## 2. Alliteration:

حشو النار و حصب جهنم

Filling of fire and fuel for Hell

البدر الزاهر والبحر الزاخر

Luminous Moon and the abounding Sea

Imam Al-Baqir here exploits the technique of alliteration in which he uses words that open with the same consonant letters in order to gain the attention of his addressees.

## 3. Repetition:

حشو النار و حصب جهنم-

Filling of fire and fuel of Hell

الشهاب الثاقب و شهاب المؤمنين-

Piercing meteor and meteor of believers

ابصنو رسول الله تستهزون-

Do you mock the brother of Alla's Apostle?

اخي رسول الله و شقيقه اذ نسبو

The brother of Allah's Apostle and his brother when they attribute

هيهات هيهات برز والله بالسبق-

No way! No way! By Allah he became prominent with priority

سدوا مكان الذي سدوا-

Block the place of the one who blocked those people

The Imam, in this text, employs repetition with the purpose of emphasizing his main idea which is that Imam Ali has a great status in Islam and Almighty Allah is the One Who has granted him with this status. In fact, no one could ever fill the gap caused after the martyrdom of Imam Ali.

## 4. Exaggeration:

برز والله بالسبق وفاز بالخصل

By Allah, he (Imam Ali) became prominent with priority (in Islam). He won with the outstanding qualities.

واستوى على الغاية وأحرز الخطار

He dominated the purpose. He overcame the perfidy.

فانحسرت عنه الابصار وخضعت دونه الرقاب

the eyes faded away from him. The necks yielded to him.

وقرع الذروة العليا

He was the branch of the high progeny."

The Imam utilizes exaggeration in this text in order to emphasize the outstanding attributes and the unique qualities of Imam Ali.

## 5. Evidence:

The Imam uses a verse from the Glorious Quran to back up his point of view and to reinforce his argument:

"وكان امر الله مفعولا" (النساء: 47)

"The command of Allah shall be executed" (Shakir, 1999: 37)

## 6. Emotive Language:

The Imam uses some words that are charged with emotions to make the audience feel guilty and ashamed of themselves because they are belittling and making fun of the Prophet's soul mate who is Imam Ali.

أبصنو رسول الله تستهزون؟

Do you mock the brother of Allah's Apostle?

فأنى يسد ثلمه اخي رسول الله؟

How will the gap of my brother the Apostle of Allah be filled?

### 7. Metaphor:

البدر الزاهر Luminous Moon

البحر الزاخر The Abounding Sea

الشهاب الناقب The Piercing Meteor

شهاب المؤمنين The Meteor Of The Believers

الصراط المستقيم The Right Path.

Imam Al-Baqir implements these metaphors to describe Imam Ali who is just like a luminous moon in his thinking and knowledge. He is like a sea in his generosity and like a shining meteor who guides the believers to the right path.

### Text (3)

Imam Al-Baqir delivered this speech (see appendix 3) while he was sitting among a gathering of people and he noticed that they were in a complete state of negligence of their duties towards Allah the Almighty. Consequently, he addressed them to advise them to restore their relation with their Creator and worship Him in an appropriate way that fits His Omnipotence and Almighty. As such, the Imam is adopting the persuasive strategy of *response shaping* because he is, in one way or another, teaching his followers and guiding them to the right path to walk in. To achieve this end, the Imam exploits certain persuasive techniques:

#### 1. Rhetorical questions:

الاتأخذون الذهب من الحجر؟ Do you not take gold from stone?  
الا تقتبسون الضياء من النور الازهر؟

Do you not take illumination from the shining light?

الا تأخذون اللؤلؤ من البحر؟ Do you not take pearls from the sea?  
الا تحمد من تعطيه فانياً ويعطيك باقياً؟

Do you not praise the one whom you give to the mortal? And He will give you the immortal? The Imam in this text exploits the persuasive technique of rhetorical questions in an attempt to remind his audience of the countless bounties and graces that Allah has granted them. These graces and bounties should always trigger humans to praise and thank their Sustainer Allah Almighty.

#### 2. Alliteration:

الهيمه المعجبة- الهيم المعطنة Admirable appearance - ruined heart

The Imam also employs the technique of alliteration in his speech in order to gain the attention of his addressees and to enrich his argument with eloquence.

#### 3. Repetition:

انما انت لص من لصوص الذنوب-

You are indeed a thief from the thieves of sins.

عمروا فخرى they built and ruined

عامر و مخرب ruinous constructing

اجسامكم عامرة Your bodies are sobber

ان الله تعالى يقول-

Allah Almighty says

أتاك الله عند مكافأة  
Allah has given you a reward  
كأنك لست بعين الله  
As if you are not in the eyes of Allah  
كأن الله ليس لك بالمرصاد  
As if Allah is not looking for you  
فإنه انت من طالب و مطلوب  
By Allah you are demander and required  
والله لو عاينتم ما انتم ملاقوه  
By Allah if you had seen what you will meet.  
يا ابن الأيام الثلاثة- son of the three days  
يومك الذي ولدت فيه The day you were born  
ويومك الذي تنزل فيه قبرك  
the day you go down to your grave  
ويومك الذي تخرج فيه إلى ربك  
and the day you go out to your Lord.  
فيا له من يوم عظيم  
And what a great day it is!

Imam Al-Baqir here resorts to the technique of repetition to emphasize the idea that this earthly life is short and we should not spend it by running after our desires rather we should work hard to succeed in gaining Allah's content and satisfaction.

#### 4. Exaggeration:

ان كلامي لو وقع طرف منه في قلب احدكم ل صار ميتا.  
If my words fell in the heart of any one of you, he would be dead.  
The technique of exaggeration is utilized by the Imam in this text to admonish those people who have lost the right path to Almighty Allah because they are totally busy with their earthly lives and desires.

#### 5. Evidence:

The Imam uses quotations from the Glorious Quran to support his point of view and to make his speech more credible and accurate:

"الذين يستمعون القول فيتبعون احسنه" (الزمر: 18)  
"Those who listen to the word, then follow the best of it"

(Shakir, 1999: 223)  
"يا ليتنا نرد ولا نكذب بأيات ربنا ونكون من المؤمنين" (الانعام: 27)  
"Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers"

(Shakir, 1999: 57)

#### 6. Emotive Language:

The Imam uses words and phrases that have an emotional effect to make his audience feel guilty and to raise the feelings of fear inside them. By doing this, the Imam intends to gain an emotional reaction from his audience that could take them back to the right path to worship and thank their Creator, Allah Almighty.

كأنك قد نسيت ليالي اوجاعك وخوفك  
As if you forgot the nights of your aches and fears.  
انظروا الى هذه القبور, سطور بافناء الدور, تدانو في خطتهم, وقربوا في فرارهم وبعثوا في لقائهم.

Look at these graves, in lines in the courtyards of the houses, close in their plans,  
they drew near in their escape, and were far away in their meeting.

#### 7. Simile:

Imam Al-Baqir, here, uses simile by describing those people who have been away from their Creator as being just like “supported wood” they need to be backed up and they cannot stand alone. He also describes them as being “flaccid idols” in that they have empty minds and ruined hearts because they have forgotten their duties towards Allah Almighty.

كأنكم خشب مسندة واصنام مريده

You are like supported wood and flaccid idols.

#### 8. Metaphor:

يا اشباحا بلا ارواح Ghosts without souls

وذبابا بلا مصباح Flies without a lamp

Moreover, the Imam employs these metaphors to describe the awful state of those people around him who do not know their way to the extent that they are just like ‘ghosts without souls’. They were in a complete loss because they cut the bonds between them and their Almighty Creator being like lost and puzzled flies without the light of a lamp.

### 3.3 Quantitative Analysis

This type of analysis is meant to support and demonstrate the above qualitative analysis. I have presented statistics about the recurrent use of each item in the model utilized in the three texts. In addition, the percentage of each item has been also offered to give a clear configuration of the analysis (see **table 1** and **figure 2** below).

### 3.4 Results of Analysis

Findings of the two types of analyses has shown that the persuasive techniques of repetition (22.64%) and rhetorical questions (18.86%) score the highest percentages among other techniques in Imam Al-Baqir speeches. The technique of simile scores the least percentage (1.88%) being implemented only one in the texts whereas metaphor is employed more frequently with the percentage (13.20%). This in fact proofs the high and rich linguistic and persuasive abilities of the Imam in that he implements implicit simile which requires a richer stock of eloquence and rhetoric unlike the explicit one.

Table (1) Quantitative Analysis of Persuasive Techniques utilized in Imam Al-Baqir's Speeches

No. Of Text	Rhetorical Question	Alliteration	Repetition	Exaggeration	Evidence	Emotive Language	Simile	Metaphor
1	2	3	2	1	1	1	0	0
2	4	3	6	4	1	2	0	5
3	4	2	4	1	2	2	1	2
Total	10	8	12	6	4	5	1	7
Percentage	18.86%	15.09%	22.64%	11.32%	7.54%	9.43%	1.88%	13.20%

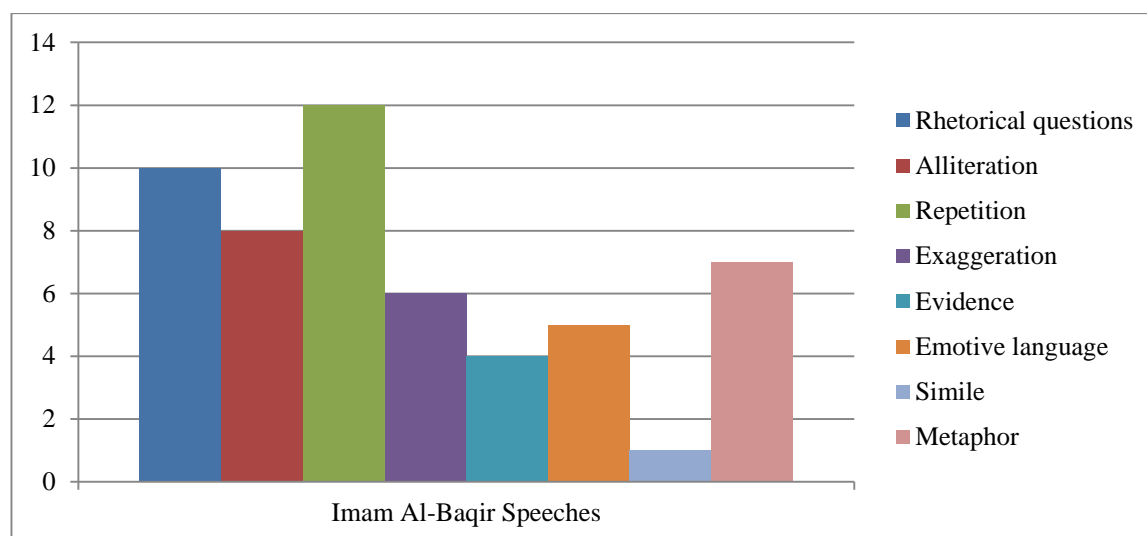


Figure (2) Configuration of Quantitative Analysis

#### 4. Concluding Remarks

Qualitative and quantitative analysis of the data has led to the following conclusions:

1. The first hypothesis set at the beginning of the work which reads “the most prevalent persuasive strategy adopted by the Imam is *response changing*” has been verified. This is due to the fact that the Imam knows that his audience have some negative attitudes towards the progeny of Prophet Muhammad and he truly wants to change these attitudes.
2. The second hypothesis which states: “persuasive techniques such as: *alliteration*, *rhetorical questions*, *repetition*, *exaggeration*, *emotive language*, and *metaphor* are frequently utilized by the Imam” has been also validated. Imam Al-Baqir employed the above mentioned persuasive techniques in order to achieve his ultimate goal of convincing his audience who are characterized by petrified minds and ruined hearts.
3. Persuasive techniques of *repetition* and *rhetorical question* are the most frequently employed techniques exploited by the Imam in his attempt to change the attitudes and behaviors of his audience.
4. The least implemented technique is that of *simile* in that the Imam resorts to the implicit simile which is *metaphor*. This actually shows the high eloquence and supreme rhetorical abilities of Imam Al-Baqir.

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## C. Web Resources

Web Resource (1)

<http://www.saylor.org/site/wp-content/uploads/2014/01/K12ELA7-7.2.2-PersuasiveTechniquesHandout-BY-SA1.pdf>

Web Resource (2)

<http://www.vcestudyguides.com/wp-content/uploads/downloads/2010/09/Persuasive-Techniques-Insight-Outcomes1.pdf>

Web Resource (3)

<https://lazygp.files.wordpress.com/2014/04/persuasive-techniques.pdf>

(Web Resource 4)

<https://makarem.ir/main.aspx?typeinfo=23&lid=1&catid=30063&mid=323749>

(Web Resource 5)

<https://imam-us.org/islamic-awareness/islam-101/beliefs/ahl-al-bayt/imambaqir>

## Appendix (1)

الرواية الاولى إن الامام (ع) لما انتهى إلى دمشق ، وعلم هشام بقدمه أو عز إلى حاشيته إنه ان دخل عليه الامام قابله بمزيد من التوهين والتوبيخ عند ما ينتهي حديثه معه ، ودخل الامام (ع) على هشام فسلم على القوم ولم يسلم عليه بالخلافة ، فاستشاط غضبا ، وأقبل على الامام (ع) فقال له :

« يا محمد بن علي لا يزال الرجل منكم قد شق عصا المسلمين ، ودعا إلى نفسه ، وزعم أنه الامام سفها وقلة علم .. ».

وسكت هشام فانبرى عملاؤه فجعلوا ينالون من الامام ويسخرون منه ووثب (ع) فقال :

« أيها الناس : أين تذهبون؟ وأين يراود بكم؟ بنا هدى الله أولكم وبنا يجتم آخركم ، فان يكن لكم ملك معجل ، فان لنا ملكا مؤجلا

، وليس بعد ملكنا ملك ، لأننا أهل العاقبة ، والعاقبة للمتقين .. ».

وخرج (ع) وقد ملأ نفوسهم حزنا وأسى ، ولم يستطيعوا الرد على منطق الفياض.

(القرشي , 1992: 58)

The first narration: Imam al-Baqir, peace be on him, arrived in Damascus. Hisham knew of his arrival. Thus, he ordered his retinues to scold the Imam. Then, the Imam, peace be on him, came to Hisham. He greeted the people, but did not greet Hisham as caliph. So, Hisham was enraged. He walked towards the Imam, peace be on him, and said to him: "O Mohammed b. 'Ali, you have divided the Moslems. You have summoned (the people) for yourself. You have claimed that you are the Imam out of foolishness and the paucity of knowledge." Hisham kept silent. However, his hirelings began defaming the Imam and mocking him. So, Imam al-Baqir, peace be on him, said: "**O People, where do you go? Where they want to (lead) you? With us Allah guided the first of you. With us He will terminate the last of you. You have early reign. But we have later reign. There will be no reign after our reign. For we are the people of the final result. The final result will be for the pious.**"

(Al-Qarashi, 1992: 283-4)

## Appendix (2)

وازدحم أهل الشام على الامام. وهم يقولون : هذا ابن أبي تراب! وكانوا ينظرون إليه نظرة حقد وعداء ، فرأى (ع) أن يهديهم الى سواء السبيل ، ويعرفهم بحقيقة أهل البيت ، فقام فيهم خطيباً ، فحمد الله وأثنى عليه وصلى على النبي صلى الله عليه وآله ثم قال: اجتنبوا أهل الشقاق، وذرية النفاق وحشو النار، وحصب جهنم، عن البدر الزاهر، والبحر الزاخر، والشهاب الثاقب وشهاب المؤمنين، والصراط المستقيم، من قبل أن تطمس وجوه فتزد على أدبارها أو يلعنوا كما لعن أصحاب السبت وكان أمر الله مفعولاً. ثم قال بعد كلام: أبصرو رسول الله تستهزؤون؟ أم بيعسب الدين تلمزون؟ وأي سبيل بعده تسلكون؟ وأي حزن بعده تدفعون؟ هيهات هيهات برز والله بالسبق وفاز بالخصل، واستوى على الغاية، وأحرز الخطار، فانحسرت عنه الابصار، و خضعت دونه الرقاب، وفرع الذروة العليا، فكذب من رام من نفسه السعي وأعياه الطلب، فأنى لهم التناوش من مكان بعيد، وقال:

أقلوا عليهم لا أبا لأبيكم من اللوم أو سدوا مكان الذي سدوا أولئك قوم إن بنوا أحسنوا البنا وإن عاهدوا أوفوا وإن عقدوا شدوا فأنى يسد ثلمة أخي رسول الله إذ شفعا، وشقيقه إذ نسبوا، ونديده إذ فشلوا، وذو قرني كنزها إذ فتحوا، ومصلي القبلتين إذ تحرفوا، والمشهود له بالايان إذ كفروا، والمدعى لنبد عهد المشركين إذ نكلوا، والخليفة على المهاد ليلة الحصار إذ جزعوا، والمستودع لأسرار ساعة الوداع، إلى آخر كلامه.

(60-58: 1992، القرشي)

The Syrians crowded around Imam al-Baqir, (peace be on him). They said: "That is the son of Abu Turab (i. e., Imam 'Ali)." They showed malice and enmity towards him. However, the Imam, peace be on him, decided to guide them to the right path. He wanted them to know the members of the House (ahl al-Bayt), peace be on them. He rose among them to make a speech. He praised Allah and lauded Him. He blessed Allah's Apostle, may Allah bless him and his family, and then he said: "The people of discord, the progeny of hypocrisy, and the food of the fire kept away from the luminous Moon, the abounding Sea, the piercing Meteor, the Meteor of the believers, and the right Path. Before We alter faces then turn them on their backs, or curse them as We cursed the violators of the Sabbath, and command of Allah shall be executed." Then, after a speech of his, he said: "Do you mock the brother of Allah's Apostle, may Allah bless him and his family? (He meant Imam 'Ali, the Commander of the Faithful, peace be on him.) Do you slander the Commander of religion? Which of the ways do you follow after him? Which sadness do you pay after him? How far! By Allah, he (Imam 'Ali) became prominent with priority (in Islam). He won with the outstanding qualities. He dominated the purpose. He overcame the perfidy. So, the eyes faded away from him. The necks yielded to him. He was the branch of the high progeny." So he lied from the one who wanted to strive and was tired of the request, so he quarreled with them from a far place, and said:

Speak to them, "No father for your father" of blame or block the place of the one who blocked those people. If they build, they will build well, and if they make a covenant, they will fulfill it, and if they make a contract, they will be tightened. Then how will the gap of my brother, the Apostle of Allah, be filled? when they intercede, and his brother when they attribute, and condemn him when they fail, and Dhi Qarni treasured them when they opened, and the one who prayed on the two Qiblahs when opened? They perverted, the one whose faith is attested when they disbelieved, the one who is called to renounce the era of the polytheists when they abused, the Caliph on the cradle on the night of the siege when they were frightened, the repository of the secrets of the hour of farewell.

(Al-Qarashi, 1992: 284-5)

## Appendix (3)

حضر عند الإمام الباقر (عليه السلام) جمع من الشيعة ، وقد لاحظ أنهم من أهل الغفلة ، فخطبهم قائلاً : إِنَّ كَلَامِي لَوْ وَقَعَ طَرَفٌ مِنْهُ فِي قَلْبٍ أَحَدِكُمْ لَصَارَ مِيتًا ، أَلَا يَا أَشْبَاحًا بَلَا أَرْوَاحَ ، وَذُبَابًا بَلَا مُصْبَاحَ ، كَأَنَّكُمْ خَشَبٌ مُسْنَدٌ ، وَأَصْنَامٌ مُرِيدَةٌ ، أَلَا تَأْخُذُونَ الذَّهَبَ مِنَ الْحَجَرِ ، أَلَا تَقْتَبِسُونَ الضِّيَاءَ مِنَ النُّورِ الْأَزْهَرِ ، أَلَا تَأْخُذُونَ اللَّؤْلُؤَ مِنَ الْبَحْرِ ؟ خَذُوا الْكَلِمَةَ الطَّيِّبَةَ مِمَّنْ قَالَهَا ، وَإِنْ لَمْ يَعْمَلْ بِهَا ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ : الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ .

ويحك يا مغرور: ألا تحمد من تعطيه فانياً؟ ويعطيك باقياً، درهم يفنى بعشرة تبقى إلى سبعمائة ضعف مضاعفة من جواد كريم. آتاك الله عند مكافأة هو مطعمك وساقيك، وكاسيك، ومعافيك، وكافيك، وساترك ممن يراعيك، من حفظك في ليلك ونهارك، وأجابك عند اضطراك، وعزم لك على الرشد في اختبارك، كأنك قد نسيت ليالي أوجاعك وخوفك، دعوته فاستجاب لك، فاستوجب بحميل صنيعة الشكر، فنسيته فيمن ذكر، وخالفته فيما أمر.

ويلك إنما أنت لص من لصوص الذنوب، كلما عرضت شهوة أو ارتكاب دُنب سارعت إليه، وأقدمت بجهلك عليه، فارتكبته كأنك لست بعين الله، أو كأن الله ليس لك بالمرصاد. يا طالب الجنة: ما أطول نومك، وأكل مطيبتك، وأوهى همتك، فله أنت من طالب ومطلوب، وبها هارباً من النار، ما أحت مطيبتك إليها، وما أكسبك لما يوقعك فيها!

انظروا إلى هذه القبور، سطوراً بأفناء الدور، تدانوا في خططهم، وقربوا في فرارهم، وبعُدوا في لقائهم، عَمَرُوا فخرَبُوا، وأنسوا فأوحشوا، وسكنوا فأزعجوا، وقنطوا فرحلوا، فمن سمع بدانٍ بعيد، وشاحط قريب، وعامر مخرب، وأنس موحش، وساكن مزعج، وقاطن مرحل غير أهل القبور. (يا ابن الأيام الثلاثة): يومك الذي ولدته فيه، ويومك الذي تنزل فيه قبرك، ويومك الذي تخرج فيه إلى ربك، فبها له من يوم عظيم. يا ذي الهيئة المعجبة، والهيم المعطنة: ما لي أراكم أجسامكم عامرة، وقلوبكم دامرة، أما والله لو عاينتم ما أنتم ملاقوه، وأنتم إليه صائرون، لقلتم: (يا لَيْتَنَّا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ).

(9-208: 2002، الحراني)

A group of Shiites attended before Imam al-Baqir (peace be upon him), and he noticed that they were among the people of heedlessness, so he addressed them, saying: "If my words fell in the heart of any one of you, he would be dead, except for you, ghosts without souls, and flies without a lamp, you are like supported wood and flaccid idols, do you not take gold from stone, do you not take illumination from the shining light, do you not take pearls from the sea? Take the good word from those who said it, even if they do not act upon it, for Allah Almighty says: Those who listen to the word, then follow the best of it. <sup>(1)</sup>

And it is you who is conceited: Do you not praise the one whom you give to the mortal? And he will give you the immortal, a dirham that perishes with ten that remains to seven hundred times more than a generous munificent. Allah has given you a reward that is your food, your drink, your clothes, your health, and your sufficiency, and veiled you from those who take care of you, who protect you in your night and day, and answer you when you are in need, and resolve you to be rational in your test, as if you forgot the nights of your aches and fears. You asked and He answered so He deserved thanks for His beautiful deed. You forgot Him when others are mentioned, and disobeyed what he commanded.

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(1) The English translation of this speech is mine.

Woe to you, you are indeed a thief from the thieves of sins. Whenever you exhibit lust or commit a sin, you rush to it, and proceed with your ignorance of it, and commit it as if you are not in the eyes of Allah, or as if Allah is not looking for you. O seeker of Paradise: how long your sleep is, how long your ride is, and how feeble your desire is, for by Allah you are demander and required, and O fleeing from the Fire, you are truly urging your ride to it, and your earning what causes you to fall into it!

Look at these graves, in lines in the courtyards of the houses, close in their plans, they drew near in their escape, and were far away in their meeting, they were built and ruined, and they were forgotten and bereft, and they dwelt and they were disturbed, and they despaired and they left. So, who had ever heard of a distant close, near far, ruinous constructing, gloomy sociable, disturbing dweller, and homeless inhabitant other than the people of the graves.

O son of the three days: (The day you were born, the day you go down to your grave, and the day you go out to your Lord and what a great Day it is! O one who had admirable appearance, and ruined heart Why do I see your bodies are sober while your hearts are shriveled. By Allah if you had seen what you will meet, and what you will be towards, you would have said: (Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers.).